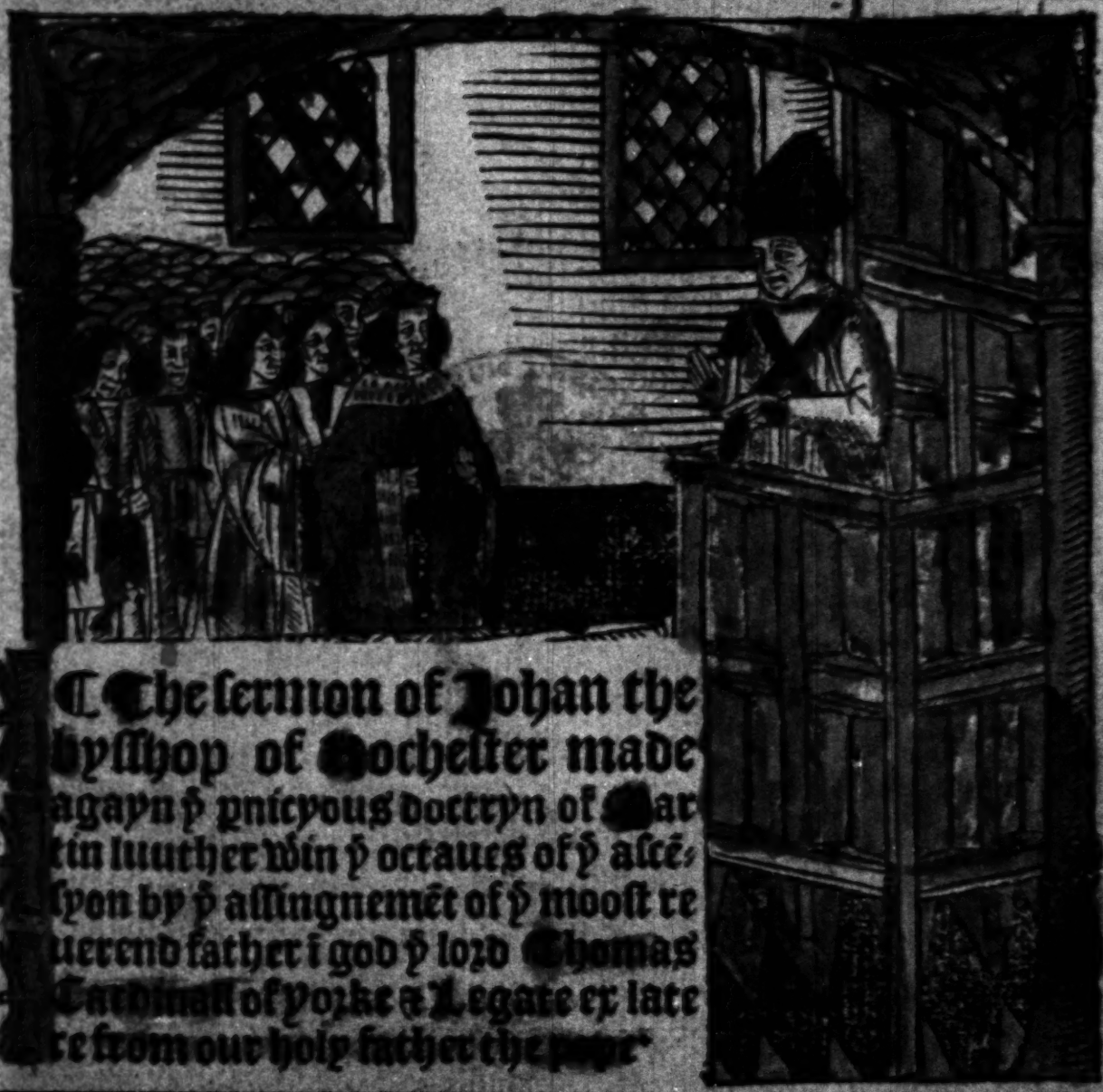

¶ The sermon of Johan the
bysshop of Rochester made
agayn ẏ ꝑnicyous doctryn of Mar
tin luuther win ẏ octaues of ẏ ascē-
syon by ẏ assingnemēt of ẏ moost re
uerend father ī god ẏ lord Thomas
Cardinall of Yorke & Legate ex late
re from our holy father the pope.

BRITISH MUSEUM

¶ Quū venerit paracletus quem ego mittam vobis spirituz veritatis q̄ a patre pzocedit ille testimonium perhibebit me.

These wozdes be ꝯ wozdes of our saupour christ Jesu in ꝯ golpell of Johñ. and red in the seruyce of this pzesent sonday. thus moche to say in englysshe. whā the cōfozter shall come. whom I shall sende vnto you the spyzyte of trouthe ꝯ yssueth from my father. he shall bere wytnesse of me.

Full often whan the daye is clere & the sonne shyneth bzyght tyleth in some quarter of ꝯ heuen a thyk blacke clowde. ꝯ darketh al ꝯ face of ꝯ heuen. & shadoweth from vs the clere lyght of ꝯ sonne. and steareth an hydeous tēpest. & maketh a grete lyghtynge. and thonderyth terrybly. so ꝯ ꝯ weyke soules. and feble hertes be put in a grete fere & made almost desperate foz lacke of comfozte.

¶ In lyke maner it is in the chyzche of chzist. whan the lyght of fayth (ꝯ shyneth. from ꝯ spyzytuall sonne almyghty god) hathe ben clere & bzyght a good season. hathe ryzen many a tyme some blacke clowde of heresy. & stered suche a tempest & made suche a lyghtynge and so terribly thonderyd that many a weyke soule hath myscaryed therby.

¶ Suche a clowde loo was Arrius. whiche stered so greate a tempest that many yeres after is vexyd the chyrche of chzist. And after hȳ came many other lyke clowdes. as Macedonius. Nestozius. Eutices. Clitidius. Donatus. Jouinianus. Pellagius. Joan:

nes wiccliff. with other moo. whiche sore tempested the chyrche. euery of them for his tyme. Suche heretykes saynt Jude in his epistole calleth **nubes sine aqua. que a vento circũferuntur.** ꝑ is to saye. clowdes wouten ꝑ moysture of grace. Whiche be moued w̃ the blast of wycked spyrytes. And nowe suche another clowde is rayled a lofte. oon Martyn luther a frere. the whiche hath stered a mighty storme and tempest in the chirche. and hath shadowed ꝑ clere lyght of many scryptures of god. & he maketh yssue from hym a perylous lyghtnynge. ꝑ is to saye a false lyght of wrong vnderstãdynge of scriptures. which paseth not from ꝑ spiryte of trouth. but from ꝑ spiryt of errour. and from the spyryte of this tempest of this moost perilous heresye. Ferthermore he terrybly thonderyth agaynst the popes authoryte. agaynst the generall cõcelles. agaynst ꝑ tradycyons and ordynaũces left vnto vs by ꝑ apostles. agaynst the doctryne of ꝑ fathers. & doctours of the chirche.

¶ Our sauiour christ therfore by his diuyne prouydence forseynge ꝑ suche pestylent clowdes & tempestes many sholde aryse. to ꝑ graete trouble & vexacyon of his chyrch. for the tender loue & infynyt charite whiche he bereth vnto oure mother holy chyrche. dyd promelle ꝑ after he had ascẽded vnto his father he wold send to her ꝑ holy spyryte of god. ꝑ spiryt of trouthe. ꝑ sholde abyde w̃ her for euer. to acertayne her fro tyme to tyme of euery trouthe wherunto bothe she & euery chylde of hyrs. ꝑ is to saye euery true christen man sholde gyue assured fayth. & fynally to be vnto her in all suche stormes a veray cõforter. accordyng to ꝑ begynnyng of this gospel aboue reherled.

Quum venerit paracletus. quem ego mittam vobis. spiritum veritatis. qui a patre procedit. ille testimonium perhibebit de me.

This hooly gospel gracyously offereth vnto vs foure goodly instruccyōs agaynst these daungerous tempestes of heresyes. whan so euer they fortune to aryse. but specyally agaynst this mooste pernicyonus tempest ꝑ Martyn luther hath now stered.

¶ The fyrst. iij. instruccyons by the leue of god and helpe of this holy spiryt. shall vndermyne. iij. great groundes. wher vpon Martyn dothe stable in maner all his articles. & the fourth shall answere to the defence ꝑ is made for hȳ by his adherentes. wherby many a weyke soule is in peryll.

¶ But byfore ꝑ we shall entere ꝑ declaracyon of the. we shall make our prayer vnto this holy spyryte of trouthe. ꝑ in this daũgerous storme & perylous tempest. he wyll staye our hertes w̄ the testimony of his trouthe. ꝑ we sloghter not in ꝑ catholike doctryne of our mother holy chirhe. but faithfully bylieue suche erudycyons as hath ben deryued vnto vs. from our sauyour chryst Jesu by his appostylles. & theyr successors. ꝑ holy bysshoppes & fathers & doctours of the chyrche. For ꝑ whyche & for grace necessary for you & for me euery persone saye theyr deuotyon.

The fyrste instruccyon is offerd vnto vs of these fyrst wordes of the gospell. Quum venerit paracletus quem ego mittā vobis, spiritū veritatis q̄ a patre procedit.

In ꝑ whiche wordes is promest vnto vs ꝑ spyryte of trouthe. to be our comforte in all doutefull opinyons ꝑ may ryse in chrystes chirche. ¶ Touchyng this instruccyon thre thynges I wold do. First I wold shewe ꝑ the instruccyons of this holy gospell pteyneth to ꝑ vniuersal chirche of chryst. Secondly ꝑ the heed of ꝑ vayuersall chirche [iure diuino] is the pope Thyrdly ꝑ Martyn luther (whiche denyeth hȳselfe from this heed) hath not in tyme ꝑ spiryte of trouth. ¶ For ꝑ fyrst martyn luther can not denye. but this promesse is made vnto ꝑ vnyuersall chyrche. & ther vnto we shall bynde hȳ by his owne reason. he sayth in the booke de captiuitate babilonica. **Nō si demus vnam aliquā epistolā Pauli. aut vnū alicuius epistole locū. non ad vniuersalem ecclesiam pertinere. iam euacuata est tota Pauli authoritas.** ꝑ is to say yf we wyll afferme that any one epistle of saynt Paule. or any one place of his epistoles. perteyneth not vnto the vnyuersall chirche of chryst. we take away all saynt Paules authoryte. ¶ Now yf it be thus of the wordes of saynt Paule. moche rather this is a trouthe of ꝑ gospels of chryst. & of eury place wryten in the same gospels. In the vniuersall chyrche than this holy spyryte of trouthe resteth. & shal cōtynue vnto ꝑ worldes ende. **vt maneat vobiscum in eternū.** he shall abyde in the vniuersall chyrche for euer. **et docebit vos omnem veritatem.** And he shall in euery doutethe vs ꝑ trouthe. Thus moche for the fyrst ¶ Now for the seconde where I sayd that the pope

ture diuino is the heed of ỹ vnyuerſall chyrche of chriſt. Whan ye ſe a tree ſtande vpright vpō ỹ groūd & his braunches ſpred a brode. full of leues. & fruyte yf ỹ ſonne ſhyne clere. this tree maketh a ſhadowe. in ỹ whiche ſhadowe ye may perceyue a fygure of ỹ braūches. of ỹ leues. & of the fruyte. Euery thynge ỹ is in the tree. hathe ſomwhat anſwerynge vnto it in the ſhadowe. And contrary wyſe. euery parte of the ſhadowe hath ſome thynge anſwerynge vnto it in ỹ tree. A mans eye may leade hym from enery part of ỹ tree. tyll euery parte of ỹ ſhadowe. & agayne. from euery parte of the ſhadowe tyll euery parte of ỹ tree. anſwerynge ther vnto. Euery man may poynt any certayne parte of ỹ ſhadowe. & ſay this is ỹ ſhadowe of ſuche a braūche. & this is ỹ ſhodowe of ſuche a leſe & this is ỹ ſhadowe of ỹ bole of the tree. & this is the ſhadowe of ỹ top of ỹ tre. ¶ But ſo it is ỹ the lawe of Moyſes. & ỹ gouernaūce of ỹ ſynagoge of ỹ Jewes was but a ſhadowe of ỹ gouernaūce of ỹ vnyuerſall chirche of chriſt. So ſayth ſaynt Paule. **vmbram habens lex futurorum bonorum.** ỹ is to ſay the lawe had but a ſhadowe of thynges for to come. Hebr. 10.

And ad corinthios. **omnia in figura contingebant illis.** All theyr gouernaūce was but a fygure & ſhadowe of ỹ chirche. 1. Cor. 10. ¶ Now than to my purpoſe. In the gouernaūce was twayne hedes appoynted. one vnder another. Moyſes & Aaron. to cōdyth that people thurgh ỹ deſerte. vnto ỹ controy ỹ was promyſed vnto them. We woot ỹ that people of the Jewes was a ſhadow of ỹ chryſtē people. & ỹ theyr Jorney by ỹ deſert. toward ỹ coūtre promyſed vnto them

was a shadow of our iourney. thrugh this wretched worlde vnto ỹ cõtre of heuen. But Moyses & Aaron whiche were ỹ hedes of that people. wherof than be they shadowes wouten doute they must be ỹ shadowe of thryste & of his vycare saynt Peter whiche vnder christ was also the heed of chrysten people.

¶ And wyll ye se this more manyfestly by .iij. lykenesses. Fyrste Moyses & Aaron bothe of them were preestes. Moyses was made by god. & Aaron made by Moyses at ỹ cõmaũdement of god. to whom was cõmytted ỹ cure of ỹ Jewes in ỹ ablence of Moyses. So christ & saynt Peter bothe were preestes of ỹ newe lawe. Chryst made by his father all myghty god as it is wrytten of hym. **Tu es sacerdos in eternum scõm ordinẽ Melchisedech.** ỹ is to saye thou art a preest for euer accordyng to ỹ ordre of Melchisedech. And Peter was made by christ. to whom he cõmyted in his ablence ỹ cure of ỹ christen people sayenge. **pasce oues meas pasce. pasce. pasce.** The seconde lykenes is this. Moyses was meane bytwene almyghty god and Aaron for ỹ causes of the people. & Aaron was meane bytwene Moyses & the people touchynge the causes of god. So scrypture techeth Exodi. iiij. Almighty god sayd vnto Moyses spekynge of Aaron. **Ipse loquetur pro te ad populum. & erit os tuum. Tu autem eris ei in iis que ad deum pertinent.** ỹ is to saye. he shall speke in thy stede vnto the people. & thou shalt be for hym agayn. in thoo causes ỹ greyne vnto god. Wyll ye se how christ was the mouthe of Peter towardes

almighty god. he sayd to saynt peter. Simon Simon ecce sathanas expetiuit vos. vt cribraret sicut triticuz. Ego autem rogaui pro te vt nō deficiat fides tua. et tu aliquādo conuersus confirma fratres tuos. that is to saye. Simon Simon lo Sathanas hath coueyted gretly to syft you as a man syfteth his whete. But I haue prayed for the to thentent ẏ thy faythe do not fayle. And thou ones tourned to ẏ stabyll waye conferme thy brethren. Se now here wheder chryst was not ẏ mouthe of Peter whan he ꝓmoted his cause. before almyghty god ẏ father. & prayed for hym that his faythe sholde not fynally perysshe. And cōtrary wyse was not Peter ẏ mouthe of christ. whan he to the true waye cōuerted dyd cōferme his brethren. here note well what authoryte was gyuen to Peter vpon them to cōferme all the other of his bretheren in the stabyll waye. ¶ The thyrde lykenes is this. Moyses ascēded vnto ẏ moūte to speke wͭ almyghty god. and Aaron remayned behynde to instructe the people. Dyd not christ lykewyse ascend vnto his father vnto ẏ grete moūte of heuen? And to what entent I praye you? Saynt Poule telleth. vt appareat vultui dei pro nobis. to appere before ẏ face of almyghty god for vs. & there to be our aduocate as sayth faynt John. And dyd not Peter remayne behynde to teche ẏ people. ẏ whiche our sauyour cōmytted vnto his charge. lyke as Aaron was lefte for to do the people of ẏ Jewes. whan Moyses was aboue in the mount with god.

luke. 22

notā

mj

hob. 9.

¶ Thus euery man maye se how ỹ shadowe & this thynge agreeth & answereth one tyll another fully & clerly. But now let vs pause here a whyle. I wyll construe this fygure yet by another dede of christ in ỹ gospel. So it was. ỹ the Jewes were tributaryes vnto ỹ romaynes. & for that trubute ỹ heed of euery housholde dyd paye a certayne coyne called didrachma. So whã they ỹ were ỹ gaderers of this trybute came to saynt Peter. our sauyour bad hym go vnto the see. And tolde hym ỹ in a fyshes bely there he shold fynde staterem. whiche was a double didrachma. and bad hym paye ỹ vnto ỹ gaderers. bothe for hymselfe and for christ. Marke here ỹ this trybute was heed money payed for them ỹ were heedes and gouernours of housholdes. & christ cõmaunded this to be payed for no moo. but onely for hym & for saint Peter. & therby quyted all the relydue. Joyne this facte of ỹ gospell vnto ỹ fygure byfore. & what can be more euydẽt to shewe ỹ Peter vnder christ was ỹ heed of al ỹ household of christ. But yet thyrdly let vs here ỹ testymony of some father of ỹ chyrche ỹ this is ỹ veray meanynge of ỹ gospell. Saynt Austyn in the boke of questyons of ỹ newe & of ỹ olde testamẽt ỹ. lxxb. questyon sayth in this maner. didrachma capitum solutio intelligitur. the payment of this money was heed money payde for the heedes. And after foloweth. Saluator quũ p se et Petro dari iubet. pro oibus exoluisse videtur quia sicut in saluatore erant oẽs causa magisterii. ita & post saluatorem in Petro om

nes cõtinentur. ipsum eni constituit caput eorum. that is to saye. Whan our sauyour cõmaũded this double trybute. to be payed for hymselfe & for Peter. & in so cõmaundynge he dyd quyte all the residue of the apostles. for all they were cõteyned in hym. bycause he was theyr mayster. And as al they were conteyned in our sauyour. So after our sauyour all they were cõteyned in Peter. For christ made hym ỹ heed of them all. Here note of saynt Austyn ỹ saynt Peter bycause he was heed of theym all. & all they were cõteyned in hym. therfore this trybute ỹ was payed for hym was payed for them al. But yet by an other scrypture whiche I rehersed before. Saynt Austyn proueth ỹ all ỹ other apostles were conteyned in saynt Peter. **Simon Simon. ecce sathanas expetiuit vos. vt cribrãret sicut triticũ. Ego aũt orauj pro te. vt nõ deficiat fides tua. et tu aliquãdo cõuersus cũfirma fratres tuos.** that is to say. Symon Symon. loo sathanas hath coueyted to syft you as a mã syfteth whete. but I haue prayed for the ỹ thy fayth the shall not fayle. & thou ones conuerted to ỹ stable waye. do cõferme thy brethren. Upon ỹ whiche wordes saint Austyn sayth. Christ dyd not praye for Iames and John & for the other. but he prayed for saynt Peter in whome the residue was conteyned. Luke. 22

¶ Cõsyder now how eche of these testymonyes conferme & strengthe one another. Fyrste the fygure & shadow of ỹ olde lawe. Secondly ỹ testymony of the gospels answeryge vnto ỹ same. Thirdly ỹ declara

cyō of saynt Austyn vpō ẏ same. And here I brynge but one doctour. whose testymony in the balaūce of any trewe christen mans herte. me thynketh sholde weye downe Martyn Luther. But saynt Ambrose spekynge de didrachmate calleth it also capitū solutionem. that is to say heed money. And of saynt Peter he saythe. Petra enī dicitur. eo q̄ primꝰ in nationibus fidei fundamentū posuerit. & tanq̄ saxum immobile totius operis christiani cōpagem. molemq̄ contineat. that is to saye. Peter is called petra. bycause that he fyrste amonge ẏ gentyles dyd establysshe ẏ groūde of our fayth. & as a stone not easy to be remoued. he cōteyneth in hym & stayeth all the frame & gretnes of the worke of christ. And saynt Gregory saythe. Certe Petrus apostolus primū membrū sācte et vniuersalis ecclesie est. Paulus. Andreas. Joannes quid aliud q̄ singulariuz plebiū sunt capita. ẏ is to saye. Peter is ẏ chefe membre of the vnyuersall chirche. Paule & Andrew. & John what els be they. but heedes of certayne & synguler people. wherby it appereth that as they were chefe euery man of ẏ people ẏ they had cure of. So saynt Peter was chefe of the vnyuersall chyrche. Saynt Hierome also sayth spekynge of Peter. Propterea inter duodecim vnus eligitur. vt capite cōstituto. schismatis tolleretur occasio. that is to say ẏ Peter was one chosen out amongest twelfe

to thentent that he beynge theyr heed al occasyõs of
schysmatyke dyuysyon sholde be take away. Saynt
Cypriane forthermore sayth. spekyng of Peter whã
he dyd confesse cryst Jesu to be the sone of god. Lo-
quitur illic Petrus super quẽ edificãda fue
rat ecclesia. ꝑ is to saye there speketh Peter vpon
whome the chirche was for to be buylded. But how
shold ꝑ chirche he buylded vpon hym yt he were not
the heed and cheft membre of the chyrche.
¶ All these be of the latyn chyrche. holy fathers. all
men of grete iernynge. all men of synguler holynes
whose vertuous lyuynges be cõformed by myracles
bothe done in theyr lykes ⁊ after theyr dethe. Of gre
kes lyke wyse. Chrysostome after ꝑ he hath prayled
saynt Paule speketh of saynt Peter sayenge. q ipse
qui fuit apostolorũ caput talis fuit. ꝑ is to
saye ꝑ saynt Peter whiche was ꝑ heed of ꝑ apostles
was suche another and often he called saynt Peter
eximium apostolorum. et os discipulorum
ac verticem collegii. that is to saye ꝑ chefe of the
apostles and mouthe of the dyscyples ⁊ the top and
heed of all the college And Origene saythe.
Magno illi ecclesie fundamẽto petreq̃ soli-
dissime super quã christus fundauit eccle-
siam suam. vide quid dicatur a domino. Mo
dice fidei quare dubitasti. ꝑ is to say. Se what
was sayd of our lorde to that geete foũdament of the
chirche and moost stable stone. O man of lytle fayth
why dydest thou doute. Cy all these so many testy-

monyes bothe of grekes and latyns shall not coũter pease agaynst one frere. What reason is this? I trust there is no true crysten man but that he wyll be moued with the testimonye of all these. specyally whan they be groũded of so playne & euydent a fygure of ẏ olde lawe. and of so clere a lyght of the holy gospels. ¶ But here Luther wyll saye that he can not cõceyue duos summos. Of ẏ whiche I meruayle gretly. Sithen it is manyfest that Aaron was called summus in scrypture. & yf he were summus sacerdos & Moyses was nowhit benethe hym. than must they two eyther of them be summus. one of them vnder another in comparyson of the other people. So as saynt Paule maketh many hedes sayenge. Caput mulieris vir. caput viri christ⁹. christi vero deus. Se here be thre heedes vnto a woman. god/ chryst/ & hyr husbande. & yet besyde al these she hath an heed of hyr owne. It were a monstrous syght to se a woman withouten an heed. What cõforte sholde hyr housbande haue vpon hyr. yf than one woman not withstandynge she hathe an heed of hyr owne to gouerne hyr accordynge to the wyll & pleasure of hyr housband. yet she hath hyr housbande to be hyr heed & chryst to be hyr heed. and god to be hyr heed. How moche rather our mother holy chyrche which is the spouse of christ. hath an heed of her owne. ẏ is to saye the pope. and yet neuerthelesse chryst Jesu hyr housbande is her heed. & almyghty god is hyr heed also. ¶ But now let vs retourne to our instruccyõ. Thus than ye vnderstande how that in ẏ vnyuersall chyrche of chryste remayneth the spyryte of trouthe for

suer. and ỹ the heed of this chyrche ỹ pope is vnder chryst. By this breuely it may appeere that the spyryte of chryst is not in Martyn luther. The spyryte of euery naturall body gyueth lyfe noo forther. but to the members & partes of the same body. whiche be naturally ioyned vnto the heed. And so lyke wyse it muste me in the mystycall body of our mother holy chirche. ¶ For asmoche than as this wretched man hath deuyded hymselfe from the heed of his body. whiche is the bycare of chryst. how can he haue in hym the spyryte of this body whiche is the spyryte of trouthe. & specyally whan he hath deuyded hymselfe with suche pryde/arrogancye/& presumpcyon. whiche is moost odyous vnto this holy spyryte. and so dyspytyously. so presumptuously. so malycyously contemneth & setteth at nought. & all to raggeth the heed of chrystes chyrche. to whome as to his chefe spyrytuall father. by the reason of his relygyon he hath vowed and promest obedyence. How can this man haue in hym the spyryte of god this holy spyryte of trouthe. And here I make an ende of the first instruccyon.

¶ Here folweth the seconde instruccyon agaynst the pernycyous doctryne of Martyn luther.

Or the seconde instruccyon ỹ next
wordes ensweth. Ille testi-
monium perhibebit de me.
that is to saye. And he shall bere
wytnesse or gyue euydence of me
what meruayllous vertue what
wonderfull operacyon is in ỹ be-
mes of the sonne whiche as we se this tyme of ỹ yere
spred vpon the grosside dothe quycken & make lyuely
many creatures the whiche before appered as deed
who that bewed and beheld in the wynter season ỹ
trees whan they be wydred and they⁊ leues shaken
from them and all the moystour shronke in to ỹ rote
& no lust of grenenes nor of lyfe appereth outwardly
yf he had had none experyence of this mater before
he wold thynke it an vnlyke thyng ỹ the same trees
sholde reuyue agayn & be so lustely cladde w leues &
floures as we now se them. And yet this is done by
the subtyll operacyon and secrete workynge of the
sonne bemes spred vpon ỹ grounde.
Neuertheselesse not euery beme of ỹ sonne hathe this
vertue. It is a trouthe ỹ bemes of ỹ sonne in wynter
be lyght as they be now this tyme of the yere but ỹ
lyght is so fayut and feble that it gyueth no lyfe. for
than we sholde haue herbes and trees to growe as
well in wynte as they now do this tyme of the yere.
The cause of this weykenes is. for the sonne shoo-
reth so lowe by the grounde that his bemes thanne
slaunteth vpon the grounde and dothe not rebounde
nor double in theymselfe agayne towardes the
sonne, and this is the cause of this weykenes.

ye se whañ a bowle is throwen sklantlynge vpon a wall it slydeth forwarde & reboũdeth not bakwarde dyrectly agayne to hym that was the thrower. but whan it is dyrectly cast agaynst a wall with a grete vyolence than it dothe dyrectly rebounde agayne. In this maner it is of the sonne bemes ẏ more nye that ẏ sonne draweth vnto vs now this tyme of the yere ẏ more dyrectly his bemes bete vpon ẏ groũde & the more dyrectly they reboũde & retourne agayne towardes ẏ soñe. And by the reason of the nyenesse of beme to beme ryseth a greter strengthe in ẏ beme and a more full lyght. quia om̃is virtus vnita fortior est. that is to say. For euery vertue ẏ is gadred togyder is more stronger. ¶ A sengell threde is nothynge so stronge as in a double/ nor a syngle beme of the sonne is nothynge so myghty as whã it is doubled & bowghted in it selfe by reboundynge and reflexyon. Forthermore of these two ryseth an hete & a warmenes the whiche is ẏ pryncypal worker of lyfe in euery creature. But for all this we be not yet sure that any tree is alyue to than we se some puttynge forthe of buddes or lefes out of the same tree. ¶ This example yf ye perceyue it maye enduce vs to conceyue how wonderfully the spyrytuall sonne almyghty god worketh by his spyrytuall and inuysyple bemes of his lyght spred vpon ẏ soule of man or vpon the chyrche. bothe whiche is called in scrypture a spyrytuall erthe. Dominus dabit benignitatem et terra nostra dabit fructũ suũ. That is to saye. our lorde shall gyue his gracyous influence and our erthe shal yelde fruytfull workes.

The bemes of almyghty god spred vpon our soules
buyckeneth them & causeth this lyfe in vs and the
fruyte of good wozkes. Fyrst they cause the lyghtof
faythe but this is a veray slender lyght wouten ꝑ
reboundynge of hope and ꝑ hete of charyte. faythe
wouten hope is a slender beme & of a lytle power.
But Joyne vnto hym hope whiche reboundeth vp
to god agayne **ad ea que non vidēntur.** & thā is
he moche stronger than he whas byfoze. Foz nowe
this is a doubled and boughted ī it selfe and gadzed
moze nye vnto himselfe & made moze valyaunt and
mighty than it was befoze. Befoze it was lyke vnto
the faythe ꝑ saynt Peter had whan christ bad hym
come to hym vpon ꝑ see. he beleued his mayster but
he had no veray fast hope ꝑ he myght walke there.
He was not stronge in his faythe & therfoze our sa-
uyour sayd vnto hym. **Modice fidei quare du-**
bitasti. But of ꝑ stronge faythe ꝑ hath a cōfydence
& hope adioyned. therunto he sayth ī an other place.
Si habueritis fidē sicut granū sinapis di-
cetis monti huic. tranſi hincet transibit.
That is to say. ye ye had faythe lyke vnto a cozne of
mustard sede ye shold cōmaūde this moūtayn to re-
moue hym̄selfe & it shold by your faythe auoyde. this
is a grete fayth & hath also cōfydence & hope adioy-
ned therwith. A cozne of mustard sede is veray lytle
but it hath a gret vertue compact and gadzed in it.
So whan the bemes of faythe & hope be ioyned to-
gyder in one poynt than it is of mighty power. The
bemes of the sone whan by reflexyon of a vrennyng
glasse they be gadzed togyder. they be so myghty ꝑ

they wyll set tynder or clothe on fyre. And lykewyse it is of the bemes of the faythe & hope whan they be ioyntly compacte and vnyte to gyder. Yf a man had suche a faythe and confydence than he myght commaūde a gret moūtayne to remoue for his pleasure and this were a myghty faythe. Neuerthelesse yf a man had suche a faythe yet yf he wanted the hete of charyte he were but as a deed tree. For saynt Paule sayth. Si habuero omnem fidem ita vt mōtes transferam charitatez aūt non habuero nihil sum. yf I haue all faythe he ẏ speketh of all leueth none vnspoken of. yf I haue all faythe he saythe & so myghty faythe ẏ by my faythe I maye remoue at my cōmaūdement grete moūtaynes yet yf I want the hete of charyte I am nothyng but as a deed stoke a tree wouten lyfe. And therfore saynt James sayth. Fides sine operib⁹ mortua est Faythe withouten ẏ fruyte of good workes is deed. To this purpose our instruccyon saythe. Ille testimoniū ꝑhibebit de me. ẏ is to saye he shall bere wytnesse of me. Of whom? of christ. What is christ? Lux vera que illuminat omnem hominez venientem in hunc mundum. that is to saye the true lyght ẏ whiche enlyghtneth euery creature cōmynge into this world. who shall bere wytnesse or gyue euydence of this lyght? the spyryte of god. Quia charitas dei diffusa est in cordib⁹ nostris per spiritū sanctū qui datus est nobis. That is to saye ẏ hete of the charyte of god is spred

in oure hertes by the holy spyryte ꝑ whiche is gyuen vnto vs. hete of charyte gyueth euydence that that lyght is lyfely. Haue a man neuer so moche lyght of faythe onlesse he haue also this hete of charyte ste-rynge his soule and bryngyng forthe lyfely wokes he is but a deed stock ⁊ as a tree withouten lyfe. For as I sayd though the naturall sonne shyne neuer so bryght vpon a tree. yf this tree haue in it no grenes nes nor puttynge forthe of buddes ⁊ lefes this tree is not alyue. So whan ꝑ bemes of ꝑ spirytuall sonne be spred vpon oure soules yf we fele not the sterynge hete to fruytfull wokes our soules be but deed.

¶ But now to what purpose serueth this instruccy-on: To this. it subuerteth one grete groũde of Martyn luther whiche is this ꝑ faythe alone withouten wokes dothe Justifye a syner. vpõ ꝑ whiche groũd he byldeth many other erroneous artycles ⁊ specy-ally ꝑ the sacramentes of chystes chirche dothe not Justyfye but onely faythe. A perylous artycle able to subuerte all ꝑ order of the chirche. but touchynge these sacramentes the kynges grace our souerayne lorde in his owne persone hath w̃ his pen so substaũ-cyally foghten agaynst Martyn luther ꝑ I doute not but euery true chysten man ꝑ shal rede his boke shall se those blessed sacramentes cleared ⁊ delyuered from ꝑ klaũderous mouthe ⁊ cruel tethe ꝑ Martyn luther hath set vpon them. wherin al englond maye take grete comforte and specyally al those ꝑ loue ler-nynge. Plato sayth. Tũ beatas fore respublicas quando aut philosophi regnent aut reges philosophentur. That is to saye. than shall

comen welthes be blessed whā eyther those ẏ be phi-
losophers gouerne/or elles those that gouerne gyue
them to phylosophy. And scrypture exhorteth pryn-
ces to ẏ same sayenge. **Et nūc reges intelligite** ps. 2
erudimini qui iudicatis terram. that is to say
And now ye ẏ be kynges studye to haue vnderstan-
dynge. & ye that take vpon you ẏ Judgemētes of ẏ
worlde inforse you to haue lernynge.

¶ But now lette vs retourne to our mater agayne.
For this groūde he bryngeth saynt Paule in dyuers
places sayenge that a man is iustyfyed by his fayth
onely withouten workes. Neuerthelesse saynt Au-
styn sayth that saynt Paules wordes were mysconceyued in the begynnynge of the chyrche for the whi-
che as he saythe ẏ other apostles in theyr epystoles
studyeth to the contrary parte. But some here thyn-
keth that Martyn luther lytle regardeth saynt Au-
styn. And a trouthe it is. but yet that is a foule pre-
sumpcyon. let hym at ẏ leest beleue ẏ other apostles
whome withouten manyfest heresye he can not de-
nye. Saynt James sayth. **Ex factis iustificatur** Jac. 2.
homo & nō ex fide tm̄. A man is iustyfyed by his
dedes and not by his faythe alone. whiche thynge
saynt James dothe not onely saye but also proueth
it by dyuers wayes. One is this. **Demones cre-** ibidem
dunt et contremiscunt. The deuylles he faythe
hathe faythe & yet no man maye saye ẏ the deuylles
be iustyfyed by theyr faythe. How many that lyue
in horryble synne ẏ yet haue ẏ faythe of chryst Jesu
& wolde rather dye or they shold renye theyr faythe.

but for all that they be not iustyfyed. But yt onely
faythe dyd iustify bothe they and the deuylles also
shold be iustifyed. Seconde ỳ same example ỳ saynt
Paule vseth vnto the Romaynes to proue ỳ faythe
iustyfyed a synner withouten workes. ỳ same vseth
saynt James to ỳ contrary. the example I meane
of Abraham as there appereth in ỳ same place. But
ye than wyll saye. Syr be these apostles one contra-
ry to another. To this saynt Iustyn saythe that nay
forsothe. But ỳ saynt James onely contracteth that
ỳ may be construed & mystaken in saynt Paule. For
saynt Paule meameth of the workes ỳ gothe before
faythe. & saynt James meameth of the workes that
folowe after ỳ faythe. Saynt Paule meaneth that ỳ
worke of cyrcúcysyon or of other workes of the lawe
was not necessary for the iustyfyeng of Abraham to
go before his faythe but his faythe without them
dydde iustyfye hym. Saynt James meaneth of the
fruytfull workes that folowe after faythe the whi-
che gyue euydence of a lyfely faythe and these iusty-
fyeth a man. and these he saythe yf Abraham hadde
not had. he had not ben iustyfyed yf Abraham had
not ben redy to offre vp his sone Isaac at the com-
maundynge of god he hadde not ben iustyfyed. but
by cause he was so redy therfore he saythe. **Abra-
ham ex operibus iustificatus est.** That is to
saye. Abraham was iustifyed by his workes. wher-
fore saynt James speketh not agaynst saynt Paule
but agaynst the mysunderstandynge and mysscon-
ceyuynge of hym. Of the whiche mysconceyuynge
saynt Peter also speketh in his second epistle sayeng.

In quibus sunt quedam difficilia intellectu que indocti et instabiles deprauāt sicut et ceteras scripturas ad suam ipsorum perditionem. That is to saye in the epistoles of oure ryght dere broder Paule be some thynges harde to be cōceyued whiche the vnstable myndes dothe misconstrue lyke as they do many other scryptures to theyr owne dampnacyon. Thus ye may se that dyuers other haue mysconstrued saynt Paule byfore this as nowe dothe Martyn luther to his owne peryll and dampnacyon.

¶ But here one thynge I merueyle moche of Martyn luther specyally that he saythe that in all scrypture there is no more testymony agaynst hym but this one place of saynt James. for it is not to be douted but many moo maye be brought. And fyrst oure sauyour in the gospell of Luce saythe. Date elee mosynam & ecce omnia munda sūt vobis That is to saye. gyue ye almes and all thynges shal be clene vnto you. what is this clennesse but the iustyfyenge of oure soules the whiche is promest for ẏ workes of almes. yf I beleue neuer so moche and yf I releue not the poore in theyr necessyte I shall not atteyne vnto this clennesse. Ferthermore in ẏ gospe of mathew. Si remiseritis hominibus errata sua remittet & vobis pater vester celestis Quod si nō remiseritis hominibus errata sua nec pater remittet vobis errata vestra.

That is to saye. yf ye do forgyue vnto them ꝑ hathe greued you theyr offcenes your father in heuen shal do lykewyse to you. and yf ye do not forgyue to men whiche hath greued you theyr offences nor your father shall not forgyue to you youre offences done agaynst hym. Ouer this he saythe in ꝑ same gospell. **Nō omnis qui dicit mihi domine domine intrabit in regnū celorum. sed qui facit voluntatem patris mei.** that is to say. yf we worke not the wyll of almyghty god ꝑ father we shall not be iustyfyed nor entre in to the kyngdome of heuen. Besydes these in the same gospell. **Nisi abundauerit iusticia vestra plusq̄ scribarū ⁊ pharisseorum non intrabitis in regnum celorum.** That is to saye. onelesse your iustyce or your maner of lyuynge be more better and ample than was ꝑ iustyce and lyuynge of ꝑ Jewes and pharasees ye shal not entre in to the kyngdom of heuen whiche is to be vnderstāded **de iusticia operum.** of the iustyce of workes. as clerly appeereth of all ꝑ foloweth. Besydes this he saythe. **Oīnis q̄ audit verba mea hec ⁊ non facit ea similis erit viro stulto qui edificauit domum suam super arenam.** That is to saye. All ꝑ hereth these my wordes ⁊ worketh not therafter is lyke vnto an vnwyse man that buyldeth his house vpō an vnsure groūd. And saynt Paule also sayth. **Non auditores legis sed factores iustificabuntur.** ꝑ is to saye. Suche as onely be herers of ꝑ lawe of god shal not be iustyfyed

ꝑ. 7. c.

ꝑ. 5. c.

ꝑ. 7. d.

. 2. b.

but ẏ workes therafter. And saynt James saythe.
Estote factores verbi et non auditores tan-
tum fallentes vosmetipsos. ẏ is to saye be ye
workers of the worde of god and not onely ẏ herers
for than ye disceyue yourselfe. & saynt Paule agayne
saith. Si secundum carnem vixeritis morie
mini. Ui spiritu facta carnis mortificaue-
ritis viuetis. ẏ is to saye. yf ye lyue after ẏ workes
of your flesshe ye shall dye. but yf ye mortyfye in you
by spyryte the workes of youre flesshe ye shall lyue.
And fynally saynt Paule sayth resoluyng his owne
sentence. fides que per dilectionem operatur.
that is to saye. Faythe whiche is wrought by loue.
accordynge to the whiche saynt James sayth. Ui-
des quoniam fides cooperabatur operibus
illius: ex operibus fides consummata est.
That is to saye. Thou seest how that faythe helped
his workes and how of the worker his faythe was
made perfyt. By all the whiche testimonyes ye may
playnely se that not onely faythe suffyseth but also
loue and workes be requyred to ẏ iustyfyenge of our
soules. And thus moche for the seconde instruccyon.

Here foloweth the thyrde instruccyou
agaynst Martyn luther.

.15. d.

TOwching ẏ third instruccyō it foloweth in ẏ gospel. Et vos testimoniū ꝑhibebitis. quia ab initio mecū estis That is to saye. ⁊ ye shall bere wytnesse bycause ye be conuersaunt with me fro ẏ begynnynge. To whom shall they bere wytnesse. but vnto ẏ vnyuersall chirche of chryst. Theyr wytnesse thā must be allowed of euery true christen man ¶ Of these wordes ⁊ of the other aboue reherced. it shal appeere ẏ more testimony must be admytted for sufficyent authoryte. than only ẏ. ẏ is wryten in the byble. Whiche one thynge yf we may establysshe. it wyl cast downe a grete nōbre of Martyn luthers artycles. But for this we must cōsyder ẏ these. iij. persones of whome this gospell hathe made mencyon. though all theyr workes be vndiuyded ⁊ vndeseuered one from another. but ioyntly go to gyders. yet scripture assygneth thre seuerall tymes vnto these. iij. ꝑsones. in ẏ which they haue instructeth man. of ẏ trouch necessary to be byleued. First almighty god ẏ fader īstructed our elders by his ꝓphetes: as saint Paule sayth. Multiphariā multisq; modis olim deꝰ loquēs patribꝰ ī ꝓphetis. ẏ is to saye. Almighty god ẏ fyrst ꝑsone ī ẏ godhed many dyuers wayes instructed our fathers by his ꝓphetes. saint Paule meaneth here by our fathers the Jewes. of whom we spūally descēded. for Abrahā ẏ was theyr carnal fader is oures also spūal. Now almighty god ẏ father taught them by his ꝓphetes. whose ꝓphecyes all be it they be wrytten in scrypture. yet was there many moo thynges which they spoke vnwrit-

8. 1. a.

ten. ꝑ was of as grete authoꝛyte. as ꝑ ꝑ was wꝛyten which ꝑ mayster of Jewes calleth cabala. which is deriued fro man to man. by mouthe onely & not by wꝛytynge. After this ꝑ second ꝓson ꝑ sone of god our sauiour chꝛist Jesu was send by his father into this woꝛlde to mstructe man. bothe by hymselfe & by his apostles. ꝑ which were cõuersaũt w̃ hym (as ꝑ gospel here sayth) fro ꝑ begining. These blessid apostles left vnto vs also many thy̅ges by mouthe. which is not wꝛitten in ꝑ byble. This thyng may appeere by sayne paule. whiche cam after them & was not ꝓsent whã chꝛist saye these woꝛdes vnto them i. ij. epistole ad thessalonicẽses. state & tenete traditiões q̃s didicistis. siue ꝑ sermonẽ siue ꝑ epla nr̃am ꝑ is to say. be ye ꝛstaũt & kepe those mstruccio̅s & eruditiõs ꝑ ye haue lerned of vs. other by bouth. oꝛ els by wꝛytyng. ꝑ saynt paule (ꝑ was latter thã ꝑ other apostles (to whom these woꝛdes were sayd of chꝛist. wyl haue his tradyciõs obserued & kept. aswel those ꝑ he tolde them by mouth. as those ꝑ he wꝛote w̃ his pẽne. why shall not lykewyse ꝑ tracicio̅s of al ꝑ other apostles be of lyke strengthe to make fayth & to bere wytnesse of ꝑ trouthe. Here ye may se by exp̃sse scꝛypture of saynt paule ꝑ we be bounde to byleue many mo thynhes thã be wꝛytten & put i ꝑ byble. We shall cõferme this by Oꝛigene which is an aũcyent doctoꝛ & to whome in this poynt grete fayth is to be gyuẽ. He in ꝑ boke of nõbꝛes omelia. b. sayth. Sꝛ ecclia sticis obseruationib⁹ sũt nõ nulla que omnib⁹ facere necesse est. nec tñ ratio eoꝛũ oib⁹ patet. Mã q̃ verbi gratia genua flectimus

orantes.et q̄ ex omnib⁹ celi plagis ad solaz
orientis partem conuersi fundim⁹ oratio-
nem.nō facile puto cuiq̄ ratione compertū
Sed ꝛ eucharistie. seu percipiende seu quo
titu geritur. explicande vel eorū que gerū-
tur in baptismo. verborū. gestorūq̄. et ordi
num.atq̄ interrogationū. et responsionū.
quis facile explicet rationem. Et tamen hec
omnia operta licet et velata portam⁹ super
humeros.quū implemus ea et exequimur.
vt a magno pontifice christo et a filiis eius
tradita et cōmendata suscepimus. That is
to saye. But in the obseruances of ȳ chyrche be ma-
ny thynges whiche is necessary for vs to do and yet
ȳ reason why that we so do is not open to al men. As
in example. whan ȳ we make our prayers knelynge
and whan amonges all the other plages of heuen
we chose the eest parte towarde ȳ whiche we make
oure prayer I thynke not that the reason of this is
lyghtly knowen to any man. Of ȳ obseruācyes also
and rytes ȳ we vse aboute ȳ sacramente of ȳ alter to
be consecrate. or elles of ȳ sacramente of baptyme to
be minystred whoo can expresse the reason of al thos
wordes. gestures. orders. questyōs. answers ȳ there
be accustomed. And yet neuertheless al these we be-
re couered ꝛ hyd vpon our sholders whā ȳ we do per
fourme and execute them accordynge to ȳ tradicyōs
ꝛ erudycyons whiche we haue receyued cōmended
vntyll vs by ȳ grete bysshop christ ꝛ by his chyldren

the holy apostles. Of the whiche wordes of Origine it clerly dothe appere. that many suche tradycyons were left vnto chrysten people by chryst & his aopstles. ẏ whiche we must folowe notwithstādynge they be not wryten in scrypture. To ẏ whiche purpose I myght also brynge the testymonyes of Damascene Demose. Augustine. Hierome. and other moo.

¶ Thyrdly ẏ thyrd persone in ẏ trynyte ẏ is to saye ẏ holy spiryte of trouth was sent fro ẏ other twayne to abyde wͭ vs for euer. And to be as a cōforter contynuell in christes chirche. whan ẏ stormes & tēpestes of heresyes do aryse. & agaynst al floghteryng doutfulnes to teche vs ẏ veray certayne trouthe. where vnto we shold rest. After ẏ the apostles were departed from vs the holy spyryte dyd & dothe remayne & shall remayne with vs vnto ẏ worldes ende. but by whome I pray you speketh he vnto vs? by whome techeth he vs any trouth? by whome elles but by ẏ fathers & doctours of ẏ chyrche. by theyr mouthes this holy spyryte techeth vs euery trouthe. Non enī vos estis qui loquimini. sed spiritus patris vestri qui loquitur in vobis. ẏ is to saye. It is not ye that speke. but the holy spyryte of your father whiche dothe speke wͭin you. Saynt Basyll whan he was baptised. a wonderful lyght was sene aboute hym. which is not to be douted. but ẏ it was a sensyble token of ẏ holy goost. And lyke wyse saynt Ambrose (whyles he was endytynge of ẏ. xliij. psalme) a lyght was sene aboue his heed in maner of a shelde. whiche by lytle & lytle entred ī at his mouthe in veray token of the spyryte of god. And so lykewyse

it was of the other. Wherfore it is not to be douted but in suche holy bisshoppes and doctours of ꝑ chirche ꝑ holy goost dothe speke. but moche rather ī cōcelles whan many of them were assembled togyder. For euer as the stormes and tempestes of heresyes dyd aryse. so they were at length oppressed & cōuynced by this holy spyryte. spekynge in ꝑ mouthes of ꝑ fathers & doctours of ꝑ chirche. Somtyme by generall cōcelles and assembles of many bysshoppes togyder. ¶ In ꝑ cōsell of Nicene was ccxix. bisshoppes in whome the holy goost spake to ꝑ confutacyon of an heresye ꝑ than sore vexed ꝑ chirche. After that in the cōsell of constantynoble was assembled. c.l. bisshoppes. & in them the holy goost spake to the destruccyon of an other heresye ꝑ than rose in the chirche. In the counsell kept in Epheso in a grete cyte of Asye so named were assembled. CCC. ysshoppes in whome than the holy spyryte spake to the confoundynge of another heresye that was a lofte. & so contynually from tyme to tyme euer as these clowdes arose and made any grete tempestes. & began to lyghten and shewe a fals lyght of mysconstruynge of scryptures. this holy spyryte was redy by these fathers to enforme ꝑ vnyuersal chyrche of ꝑ certayn trouthe. ¶ Sethan I saye what we haue to conferme those thynges that be taught vs by the chyrche. Fyrst the prophetes that were instructed by ꝑ father almyghty god. and also theyr Cabala. that is too saye theyr secrete erudycyons not wryten in the byble. Secondly the apostles. whiche were instructed by oure sauyoure chryst Jesu. and also theyr tradycyons not wryten in the byble. Thyrdely the holy fathers and

doctours of the chyrche. that were enformed by the holy spyryte of trouthe. aswell in theyr exposycyons of scrypture. as also by theyr general assembles and counceyles had here to fore.

Yf there were a fourthe persone in the trynyte. or another spyryte to be sent vnto vs frō almighty god we myght yet be in some doute wheder Martyn luther had met with this spyryte by the waye and cōueyed hym from vs. But sythen we be assured that there is no moo but .iij. persones in the godhede. of whome this gospell maketh mencyon. and that euery one of them hath done his dylygence to instructe vs of ỹ trouthe. And ferthermore. that there is none other holy spyryt **preter spiritum veritatis** but this spyryte of trouthe. and he also shall abyde with vs for euer & acertayne vs of euery trouthe. we may be sure ỹ Martyn luther hath not this spyryte whā he dothe teche vs agaynst the trouthe that hathe be caught vs by this spyryte. For he cutteth awaye the tradycyons of the apostles. and refuseth the generall councelles. and contemneth the doctryne of the holy fathers and doctours of the chyrche. and laboureth to subuerte all the ordynaunce of the chirche. & namely the. vij. sacramentes. and taketh awaye the fredome of mans wyll. and affermeth that al thyng fayleth by necessyte cōtrary to all ỹ doctryne of christes chirche. we may be sure therfore ỹ he hath some other wretched spyryte. some spyryte of errour & not ỹ spiryt of trouthe. sayne Paule sayth. **In nouissimis tpib⁹ discedēt quidā a fide. attendētes spiritibus errozis. et doctrinis demoniozū** 1. Tim. 4

that is to say. In the latter dayes of ẏ chirche some shall go from ẏ true faythe of christes chirche & gyue hede to ẏ spirytes of errour & to the techynge of ẏ deuyl. And here note this worde (discedēt). For saynt Paule saythe in an other place. **Erit discessio primum.** ẏ is to saye. Before ẏ comynge of antichryst there shall be a notable discessyon & departyng fro ẏ faythe of ẏ chirche. And it is not vnlyke to be at this same tyme by ẏ occasyon of this moost perylous heretyke. ¶ Here Martin luther for his shrewed brayne wyll some thyng wrastell agaynst vs. He wyl say that ẏ councelles somtyme erre. & that the doctours full often disagre. And as they erre & disagre at one tyme or in one place so maye they do in an other. and therfore he sayth he is boūdē to byleue none of them all. To this maye be answered ẏ this reason strayneth not. as it shall well appeere in lyke. The ꝓphetes somtyme left vnto themselfe dyd square from ẏ trouthe. **Nam prophetie spiritus nō semper prophetarum mentes irradiat.** That is to say ẏ spiryte of prophecye dothe not alway shyne bright vpon the myndes of the prophetes. As in example kynge Dauyd purposynge to buylde the temple to almyghty god councelled with the prophete Nathan wheder he sholde perfourme his purpose ye or naye. And the prophete Nathan bad hym goo in hande with it. and do all that he intended in his herte for to do. **Omnia que in corde tuo sunt fac. dominus tecum est.** That is to saye. do all that thou intēdest in thy herte. for oure lorde god is with the. yet he was deceyued. it was not soo as he sayd.

Shall we nowe for this dysceyte truste none other thynge ẏ this prophete Nathan sayd besyde this? god forbede. Lykewyse of the apostles. saynt Peter whan he sayd to christ. Tu es xp̄s filiꝰ dei viui. ẏ is to say. Thou arte christ ẏ sone of the lyuely god. he spake this by reuelacyon. and here our sauyoure praysed hȳ & sayd. Beatus es petrus bariona. ẏ is to saye. Thou art blessed Peter ẏ sone of Johñ. win a lytle after he dyssuaded our sauyour from his passyon and sayd. Absit a te domine. ẏ is to saye. Not so good lorde. And in this he sayd wrong. Shal we nowe bycause he sayd wronge this seconde tyme not byleue his fyrst sayenge? ẏ were not reasonable. Almighty god suffred ẏ prophetes and the apostles also somtyme to erre to thentent ẏ we myght knowe they were but men. And whan they sayd trouthe ẏ that they had of god. & whan they sayd otherwyse thā trouth ẏ that came of themself. And so lykewyse I saye of the doctours. though they somtyme erred. bycause we myght knowe ẏ they were men. & that than they were left to themselfe. we shal not therfore denye them generally. And ẏ coūcelles also thoughe some one of ẏ last coūcelles whiche perauēture was not gadred in ẏ mekenes & charyte ẏ was expedient though one of them (whiche thyng I wyl not afferme) in some artycle were permysed to goo amysse. Shold we therfore damne al ẏ resydue? It were no reason. And this may suffyse for ẏ third instruccion.

Here soloweth ẏ fourth instruccyon.

The fourth & the fynall instruccyon taketh awaye ẏ defence that may be layde for Martyn luther by his adherẽtes. which defẽce also may soone ouerthrowe ẏ weyke soules whan they shall here it. Theyr defence standeth in thre poyntes. Fyrst they saye that Martyn luther is a man depely lerned in scryptures. groũdynge all his opinyons vpon the same. a man of relygyous lyfe. & suche one ẏ for his lernynge and vertue hath many adherentes. Secondly they saye ẏ he hathe a faste mynde in god. and spareth for no mans authoryty to speke the trouthe. in so moche ẏ he hath excomunicate ẏ pope for he thynketh in his owne cõscyence ẏ those ẏ folowe not his doctryne be not of ẏ chyrche catholyke. Thyrdly he hath a merueylous feruent zeale to god for ẏ whiche he dothe labour to cõuert all ẏ world to his opinyon. thynkynge assuredly to do a specyal sacrifyce & pleasure to god therby. This whã a weyke soule hereth he is in peryll anone to gyue faythe vnto it. & to mystrust the doctryne of ẏ chirche. For who may thynke but suche a man is i ẏ ryght way. But herfore to this the rest of ẏ gospell ẏ enseweth dothe answere clerly. It foloweth. hec locutus sum vobis. vt nõ scãdalizemini absq; synagogis facient vos. Sed venit hora vt omis q̃ interficit vos arbitretur obsequiũ se prestare deo. That is to saye. This I haue tolde you before to ẏ entẽt ẏ ye shall not quale in your fayth. for they shall deuyde you from theyr synagoges. & ẏ tyme shal co-

16. a.

me ẏ euery man ẏ mordereth you shall thynke ẏ he dothe therby grete seruyce vnto god. These wordes maye be taught of some to ꝑteyne only vnto ẏ tyme of ẏ Jewes. which dyd expell ẏ apostles out of theyr synagoges. or to ẏ tyme of ẏ tyrauntes. whiche dyd slee moche christen people in ẏ beginnynge of ẏ chirche. But yf ẏ were a trouthe. thā these wordes shold be no generall instructyon for ẏ vniuersall chyrche. whiche thȳge we gadred agaynst luther at ẏ begynnynge of our sermone. wherfore moche rather they ꝑteyn vnto ẏ tyme of ẏ heretikes. First bycause this ꝑsecucyon lenger cōtinued thā ẏ other twayne. for ẏ persecucyon of ẏ Jewes was soone at a syde. and the persecucyons of ẏ tyrauntes had his course for a season. but ẏ herytykes hath persecuted ẏ chirche from ẏ ascencyon of christ. ⁊ shal do vnto ẏ comynge of antichryst. Forthermore ẏ persecucyon of ẏ herytykes is ⁊ was euermore perylous. for as for ẏ Jewes ⁊ ẏ tyraūtes they were manyfest enemyes vnto chryst ⁊ abhorred his scripturs. but these herytykes ꝑtend a specyall fauour vnto christ. ⁊ coloure all theyr heresyes wͭ his scryptures. The Jewes ⁊ ẏ tyrauntes whā they had slayn ẏ bodyes of christē mē. yet they sent theyr soules to euerlastyng glorye. but ẏ heretykes miscōstruynge ẏ scriptures of god. by theyr false doctryne. ⁊ erronyous opinyōs ⁊ pestilent heresyes dothe slee ẏ soules of chrysten people. ⁊ send them to euerlastyng dānacyon. Wherfore these wordes must rather be vnderstāded of ẏ ꝑsecucyō ẏ was made by ẏ heretykes. Now than chrysten man. whā ẏ herest ẏ Martyn luther is a man of grete lernynge. ⁊ hath grete redynes in scryptures. and is reputed of ver-

tuous syuynge. and hathe many grete adherentes. thynke ẏ many suche hath ben before hym in ẏ chirche of chryst. ẏ by theyr lernynge and mistakynge of scryptures hathe made suche tempestes in ẏ chirche byfore this tyme. ¶ How tempested one grete heretyke Arrius with his heresye ẏ chirche of christ. how gret a murder of soules made he? was not he a man of grete lernynge. of synguler eloquēce. of vertuous lyfe in outwarde apparence. & all his opynyons he grounded vpon scrypture. and so dysceyued many a soule. Saynt Hierome saythe. Arrius vna scintilla in Alexandria fuit. sed quia nō cito extincta ē. totū orbē populata est flāma eius That is to saye. In ẏ cyte of Alexandre Arrius was but one sparkle. but bycause this sparkle was not soone quenched ẏ flam ẏ rose of it raged thorugh all ẏ world. & a longe tyme vexed ẏ chirche of christ. and ouerthrewe soules innumerable. tyll at ẏ length by ẏ holy spyryte of trouth. whiche is ẏ cōforter of christes chirche spekyng as I sayd before in ẏ mouthes of ẏ fathers & doctours of ẏ chirch this heresye was conuynced and playnly put asyde. ¶ But after this tempest rose vp another clowne in cōtynent. one called Macedonius. ẏ vexed ẏ chirche lykewyse. & after hȳ Nestorius. after hym Eutices. & so forthe storme after storme one vpō other. so ẏ assone as one storme was pacifyed ẏ wycked spyrytes raysed vp another incontynent. Saynt Austyn remēbreth. lvij. capital heresies. ẏ after ẏ ascencyon of our sauiour christ. at sondry tymes. lyke so many clowdes & stormes rose in ẏ chyrche. whiche fynally were conuynced by the

holy spyryt of trouthe. And euery of these heretykes grounded his heresye vpon scrypture. and many of theym were men of fell wyttes. of depe lernynge. of myghty reason. & of pretensed vertue. & had ỹ propre fayth to wrye & to torcasse ỹ scryptures. to make thẽ appatét for theyr erronyous opiniõs. Fynally theyr yle lernynge. & handlyng of scryptures. were suche ỹ they had many grete adherẽtes & fautours. aswel of ỹ byshoppes. as of ỹ emperours. & ol other chrysten prynces also. which were abused by them. Therfore it was necessary ỹ our sauyour christ Jesu for ỹ grete inestimable goodnes & for the tender loue ỹ he bereth to his chirche. sholde leue instruccyon & warnynge to all christen people & to his vneuersall chirche of this persecucyon and so dyd he sayenge. Hec locutꝰ sum vobis vt nõ scãdalizemini. I haue tolde you saythe he these thinges before. bycause ye shall not quale in your faythe. what hath he tolde vs byfore. This. that ỹ spyrit of trouthe shal remayne in ỹ chyrche for euer. & ỹ in all suche stormes & tẽpestes he shal be a cõforter vntyl vs. O christen man here this gracyous warnyng of our sauyour christ. marke well what he saith. I haue warned you sayth he of these thỹges before. bycause ỹ whã they fal. ye shall not be ouerthrowen in your soules by them. as though he sayd. whã ye shal se ỹ stormes aryse. whã ye shal behold ỹ chick black clowdes alofte. ỹ shal darken al ỹ face of ỹ heuẽ. & shadow frõ you ỹ clere light of ỹ sonne. & shewe a false glysteryng light ỹ yssueth out of ỹ clowde. from ỹ spirite of ỹ tempest. & ye shall here terryble cõminacyon of theyr thonderynge. Be ye thã constant in your faythe. byleue as dothe your

mother holy chirche. lykely & put your trust in ỹ spy-
ryte of trouthe. whiche shall be your comforter vnto
ỹ worldes ende. ¶ Ferthermore whan ỹ herest chri-
sten man ỹ Martyn luther hath a fast mynde in god
& letteth for no mans authority to speke ỹ trouthe.
& reputeth all theym ỹ folowe not his doctryne to be
deuyded from the chirch catholyke. in so moche ỹ he
hathe excomunycate ỹ pope. O wōderfull presump-
cion. O madnes intollerable. knowe this for certay-
ne. ỹ all ỹ other heretykes thus dyd. they dyd repu-
te themselfe & theyr adherētes only to be of ỹ chirche
catholyke. and rekeneth all other ỹ folowe not theyr
opinions to be deuyded from the chyrche. So dyd ỹ
Nouacyanes in Rome exclude ỹ catholyke preestes
& byshoppes from theyr chirches. So dyd ỹ Arrias-
nes in greece lykewyse. So dyd ỹ Donatystes in Af-
frycke. Neuertheiesse the chyrche of christ is but one
vna. sancta. catholica. et apostolica. this chir-
che is one hauynge one heed ỹ pope. whiche is ỹ by-
care of christ. of whome it is called vna. And though
there be in this chyrche many synners. yet for ỹ holy
sacramentes ỹ reneweth & repareth synners dayly.
& for the holy spyryte ỹ cōtynually remayneth in it.
it is called sancta. ỹ is to say holy. And for bycause it
is not lympt to any certayne nacyon. but it is comen
to all nacyons. therfore it is called catholica. ỹ is to
saye vnyuersall. And fynally bycause it is deryuyed
from ỹ apostles. & specyally frō ỹ prynce of ỹ apost-
les saynt Peter. therfore it is called apostolica. that
is to saye apostolyke. This onely chyrche is ỹ spouse
of chrysst. all other semblys ỹ be not of this chirche be
synagoges of sathanas & cōpylyables of the deuyll.

And therfore chrysten man be not astonyed. thoughe they do excomunycate & deuyde ỹ true chrystyanes from theyr synagoges. For our sauyour hathe gyuē vs warnynge here of before sayenge as it foloweth in the gospell. **absq; synagogis facient vos.** ỹ is to saye. they shall excomunycate you and deuyde you from theyr synagoges. Thyrdly chrysten man whan thou herest ỹ Martyn luther hathe so grete a zeale to god. & thynketh in his conscyence ỹ he is bouńden to do this ỹ he dothe. & weneth ỹ in so doyng he pleaseth god & dothe a spetyall seruyce vnto god. & all the soules ỹ by his false doctryne he sleeth and murdereth he recommytteth them vnto almyghty god yet neuertheless be stronge in thy fayth and se ỹ in this poynt our sauyour hath also warned ỹ chirche sayenge. **Sed venit hora qñ oñis q̄ interficit vos arbitret obsequiū se prestare deo.** That is to saye. the tyme cometh whan euery man ỹ shall murder you. shall wene ỹ he dothe acceptable seruyce vnto god. But yf thus the other heretykes dyd not before. thā thynke ỹ Martyn luther is somwhat. Dyd not thus the Arrianes. dyd not they furyously rage agaynst the catholyke bysshoppes and preestes. whiche dyd resyste theym. and not only by theyr pestylent errours they infected ỹ soules of mē but also caused greate murders of bodyes. Dyd not thus ỹ Donatystes of whome saynt Austyn sayth ad Bonifacium. **Quicq; dura illorū verba cōtempserāt. duriorib⁹ verberib⁹ qō iubebāt facere cogebātur. innocentiū qui eos offen-**

derant domus. aut deponebãtur ad solum. aut ignibus cremabantur. ꝑ is to saye. Who so euer set at nought theyr hard wordes. they were cõ strayned w̃ harder strokes to folowe theyr pleasures ꝑ houses of ꝑ good christians. eyther were throwen downe to ꝑ groũde/ or elles were brente w̃ fyre. And after foloweth. q plurimi cedibus eorum extincti sunt. ꝑ is to say. ⁊ many was slayne by their murders. Dyd not thus ꝑ disciples of wyccliffe. all be it ꝑ for fere of the temporall lawes they durst slee no man. yet put they vp a byll of artycles vnto ꝑ tẽporall lordes in ꝑ parlyament season monynge them to slee theyr aduersaryes ꝑ resysted agaynst theym. And what suppose ye Martyn luther ⁊ his adherẽtes wolde do. yf he had ꝑ popes holynes ⁊ his fauourers. whome he calleth so often in derysyon papistas papastros. ⁊ papanos. ⁊ papenses in his daunger. I fere me ꝑ he wolde vse no more curtesy with them than he hath done w̃ theyr bokes. ꝑ is to say with ꝑ decretalles which he hath brent. And so lykewyse I fere me that he wold bren them or any other christen man ꝑ he thought myght let his opinions to go forwarde. And yet in so doyng he wold thynke ꝑ he dyd grete seruyce vnto god.

Thus ye may se ꝑ these heretykes. all be it they had grete redynes in scryptures ⁊ were fell wytte mend. ⁊ depely reasoned. and had also pretens of vertuous lyfe. ⁊ had a greter zeale thynkynge in theyr cõscyẽce ꝑ they were bounden to do asmoche as they dyd. yet were they disceyued. ⁊ by ꝑ holy cõcelles ⁊ fathers of ꝑ chirche conuynced of theyr errouious opinyons

And why maye not lykewyse Martyn luther be de-
ceyued as all they were before hym. & specyally sy-
then he wanteth the spiryte of trouthe. ẏ whiche all
they wanted. For yf they had had ẏ spiryt of trouth
they shold not haue erred in miscõceyuing ẏ scriptu-
res. I saye not but ẏ they were redy in scryptures.
& coude brynge ẏ scryptures merueylously to theyr
purpose. & frame them cursedly to theyr opinyons.
but for lacke of the spiryte of trouthe they miscõstru-
ed these scriptures. & as saynt peter saythe. Depra-
uabãt. or as saynt Paule saythe. Inuertebant. they
tourned ẏ wronge syde of the scryptures outwarde.
folowynge theyr owne brayne and phantasye led by
the spyryte of errour and ignoraunce as it foloweth.
Hec omnia facient vobis quia nõ nouerunt
patrem neq; me. ẏ is to saye. All this they shal do
vnto you. bycause they knowe not my father nor me
yf they had had the spyryte of trouthe. this spyryte
sholde haue led them to the true knowlege of the fa-
ther and of the sone. ẏ is to say. to the true knowlege
of the prophetes by almyghty god ẏ father spake. &
to the true knowlege also of ẏ apostles. by whome ẏ
sone our sauiour christ Iesu spake. but bycause they
had not this spiryte of trouthe whiche was sent frõ
ẏ father & from ẏ sone. therfore they were ignoraunt
of them bothe. & by ẏ ignoraũce they fell to these in-
cõuenientes. And so lykewyse hath now done Mar-
tyn luther. ¶ Now thã here I make an ende. I ha-
ue remembred vnto you accordynge to my promesse
foure instruccyons ẏ be offred vnto vs of this gospel
gracyously. Fyrst ẏ the holy spiryt which is ẏ thyrd
persone in ẏ diuynyte was sent from the father al-

myghty god & from his sone our sauyour chryst Je-
su. to be the spyryte of trouthe. resyaunt for euer in ꝑ
chirch of chryst. & to be as a cõforter fro tyme to tyme
agaynst al stormes & tempestes of heresyes. acertay
nynge vs in the tyme of euery doutfulnes ꝑ veray
trouthe where vnto we shal holde & kepe vs. By the
occasyon of this instruccyon I shewed .iij. thynges
fyrst ꝑ this instruccyõ & all ꝑ hole gospell pteyneth
to the vnyuersall chirche of chryst. whiche thynge I
pued by Luthers owne wordes. Second ꝑ the heed
of this vniuersall chirche was ꝑ pope vnder chryst.
whiche one poynt taketh away e one grete groũde of
Martin luther & shaketh fore many of his erronious
artycles. Thyrd ꝑ Martyn luther dyuydynge hym-
self from ꝑ heed of this body can not haue in hym ꝑ this
spyryt of trouth. For ꝑ second instruccyon I shewed
you ꝑ the hete of charyte spred in our hertes by ꝑ ho-
ly spyryte of god gyueth euydẽce of ꝑ lyuely lyght of
faythe. shynynge vpon our soules from our sauyour
chryst. by ꝑ whiche instruccyon was vndermyned an
other grete groũde of Martyn luthers. whiche is ꝑ
onely faythe dothe iustyfye a synner wouten workes.
For ꝑ thyrd instruccyon I shewed ꝑ the erudycyons
left vnto ꝑ church by ꝑ holy apostles. bereth vnto vs
testimony of the faythe of chryst. & what thynge we
shall byleue in his charyte. where also was loked an
other groũde of Martyn luther. whiche wyll not ad-
myt any other testimony. but onely that ꝑ is wryt-
ten in scryppture. Agaynst whome I proued that he
must besydes ꝑ scryptures wrytten. receyue also the
tradycyons of ꝑ apostles not wryt-ten. ouer this the
cõcelles generall. in whome ꝑ holy goost dyd spek

and ỹ interpretacyons of scryptures made by ỹ holy
bysshoppes and doctours of the chyrche. by whose
mouthes ỹ thyrde persone in ỹ godhede the spyryt of
trouthe spake and speketh. enformyng ỹ chirche for
this tyme lyke as dyd ỹ father almighty god by his
prophetes before. & as dyd his sone ỹ second persone
by his apostles. For ỹ fourth instruccyon I shewed
you ỹ the defence which is made for Martyn luther
by his adherentes wherby many weyke soules be
ouerthrowē. is clerly take away by ỹ mooste louynge
& mooste gracyous forwarnynge of our sauiour christ
as ye haue herde in the ende of the gospell. And yet
eftsones for his mooste excellent charyte he warneth
all his christen people sayenge and repetynge. Hec
locutus sum vobis. vt quum venerit hora
eorum reminiscamini quia hec dixi vobis.
That is to saye. These thynges I haue tolde you to
thentent ỹ whan ỹ daūgers shall befall yet ye maye
remembre ỹ I before dyd warne you of them. Who ỹ
thus often warned wyll yet gyue faythe to Martyn
luther. or any other suche herytyke rather than too
christ Jesu & vnto ỹ spyryte of trouthe. whiche is left
in ỹ chyrche of chryst vnto ỹ worldes ende. specyally
to enforme vs of ỹ trouthe. this man gothe fer wyde
from ỹ streyght waye. & is neuer lyke to entre in to ỹ
port of euerlastynge rest. whiche all we desyre & coueit
to come vnto. to ỹ whiche he brynge vs qui cū patre
et spiritu sancto viuet et regnat deus per oīa secula
seculorum. Amen. 7 NO 55

Imprynted by Wynkyn de Worde.

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